2: Jochelson E-5 (1884-1902) 1933 Yakut

grass. The Yakut adopted the use of the scythe (*nūchcha xotūra*, Fig. 58) from Russian settlers. 412

Armor. Warriors used armor which consisted of small iron plates fastened to a leather coat and was called *kuyax*. The Chukchee and Koryak 713

Fig. 59

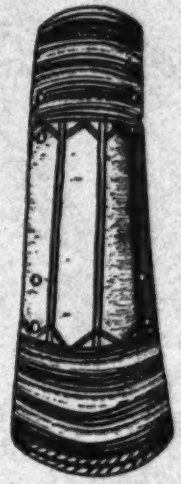

Fig. 60

411

Fig. 59 (70-8532). A Composite Double-Curved Bow, reinforced with Bark and Sinew.

Fig. 60 (70-8511). An Iron Hand and Arm Protector for use with a Bow.

iron armor described by Bogoras and myself was undoubtedly adopted from Yakut sources, perhaps through Tungus intermediaries. Formerly their armor consisted of bone plates fastened to the skin coat. Gmelin[1] says that the Kirghis who, like the Yakut, are of Turkic origin had armor 713

[1]Gmelin, Johann Georg, *Voyage en Sibérie, Contenant la Description des Moeurs et Usages des Peuples de ce Pays, le Cours des Rivières considérables, la Situation des Chaines de Montagnes, des Grandes Forêts, des Mines, avec tous les faits d'Histoire Naturelle qui sont particuliers a cette contrée.* Traduction libre de l'Original allemand, par M. de Keralio. 2 vols. Paris, 1767.

2: Jochelson E-5 (1884-1902) 1933 Yakut

713 similar to that of the Yakut. A bow is illustrated in Fig. 59 and a hand and arm protector in Fig. 60.

701 411 Yakut warriors (*sāpi*, *sāpi kisita*) were usually mounted horsemen (*minjār*), but there were also foot soldiers (*satÿkisita*). Their weapons (*sāp*) consisted of a light bent bow (*sā*), a quiver (*kāsāx*, *sādax*), and arrows (*aya*)[1].

326 614 757 789 562 *Social Position of the Yakut Blacksmith.* The Yakut blacksmith (*ūs*, *timir ūsa*, *timirjil*) has the same rank as a shaman (see p. 107). According to one tradition the forefather of the Yakut, Elliei, was the first blacksmith. Another traditional blacksmith, named Chyky, was the teacher of warriors. He forged weapons for them and gave advice. Smithing and iron mining are inherited in certain clans. Some clans are composed of miners and iron founders, while others are smiths. The Yakut believe that blacksmiths are able to cure sick people by natural means and not through the assistance of spirits, as do shamans. They are regarded as clever, intelligent, and experienced. A blacksmith of the ninth generation is believed to possess some supernatural power. Such an individual has no fear of evil spirits and can forge the iron pendants for a shaman's garb without danger to himself. Spirits are generally afraid of the rattling of iron and the noise produced by the smith's bellows. It is of interest to note that there are no women blacksmiths, while, on the contrary, women shamans, called *udahan*, are believed to be more powerful than men shamans.

326 [554] Among all Siberian natives the blacksmith ranks high. His vocation is not regarded as a trade which may be learned by any one but as a divine gift. He is protected by special spirits. Among many African tribes the blacksmith is represented among the officers of the court. In Shugnan and other places in Pamir, the blacksmith's art is regarded as a gift from the prophet David. He is more revered than the *mulla* (literate man who is able to read the Koran). His assistants as well as any onlookers must show respect to the master and his implements. The blacksmith must be clean spiritually and physically; he must avoid evil thoughts and deeds and must wash before beginning to work. [778] The smithy is venerated as a place of worship and when there is no special building for prayers and social gatherings, the smithy takes its place. During communal feasts the anvil is treated with sour milk.[2]

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[1] Arrows had names differing in accordance with their shape and material; thus, *kustuk*, a single pointed iron or bone arrow; *cyca*, a bifurcated arrow; *enokos*, a spear-like bone arrow; *maltar enokos*, an arrow with a rounded head of bone or wood, used for squirrel hunting that the skin may not be defaced.

[2] Sarubin, J., Légende du Sugnan sur le premier Forgeron (*Bulletin de l'Académie des Sciences de l'USSR*, Series 6, Vol. 20, Part 2, pp. 1165–1170, Leningrad, 1926, in Russian).